



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

be explained upon the supposition that the ideas of *this* world and the *next*—the *earthly* and the *heavenly*—are not clearly separated; hence the emphasis of those elements which belong to the one or to the other.

Notwithstanding these variations, it is agreed that existence in the coming age will be blessed and glorious because it will be a life in full communion with God. The Sabbath, as the symbol of peace and rest, is designated as a foretaste of this future world. To happy rest is joined external glory. The righteous wear the crowns which they once received from angels at Sinai and which were taken away when they fell into sin. This blessedness and glory is the same in its nature for all, but differs in degree: "Each righteous man has his own Eden in the Garden of Eden." There are two opinions concerning the class with which God is best pleased. According to one, it is those who have studied most the law and commandments; according to the other, it is the scribes who have in faithfulness taught the young.

All this happiness culminates in the completed communion of life between God and the righteous. The upper Jerusalem will come down upon the new earth; for there is a Jerusalem in the coming age different from that of this age. It is built of sapphire and its central point is still a sanctuary. Aaron is the priest, and receives the thank-offerings (all other offerings having ceased). The righteous behold God and praise him, and He in his own person teaches them the law. The relation between God and His people is the closest possible. "It is more intimate than that between God and the angels; for the elders of Israel constitute the council in the coming age, therefore are nearest to Him."

The Talmud's most beautiful picture of the future is found in this story: Joshua Ben Levi is sick and in a trance. When he comes to himself, his father asks him: What hast thou seen? He answers: I have seen a changed world; those who here were above are there beneath; those who here were beneath are there above. Then answered his father: Thou hast seen a pure world (that is, one in which reality and appearance correspond).

OLD TESTAMENT WORD-STUDIES: 4. MORAL EVIL.

BY REV. P. A. NORDELL, D. D.,

New London, Conn.

All moral evil, while springing indeed from an underlying unity, exhibits itself in many different aspects. Hebrew is peculiarly rich in words denoting these various forms of opposition to moral good. The Old Testament does not conceive of moral evil as an essential element in human nature, but as the result of man's free volition in yielding to the solicitations of an evil principle of unexplained origin which already existed in the world, Gen. 3; Deut. 30:15. Sin, according to the Old Testament, is not merely transgression of natural law entailing physical suffering, as the heathen held, but opposition to divine holiness springing from a selfish disregard of Jehovah's will as supreme law.

'āven *vanity*.

'āven is most frequently translated *avopia* in the LXX., and *iniquitas* in the

Vulgate. From the latter it has passed into the A. V. where *iniquity* is the prevailing rendering. These renderings indicate that the point of view from which moral evil is regarded in this word is that of transgression of law,—that which is opposed to equity in the relations of man to man, or of man to God. This interpretation is, however, incorrect. The primary thought is found in an unused verb meaning to breathe heavily, to puff, pant, as the result of strenuous exertion. The same verb naturally gives us the substantive 'ô n, strength, the putting forth of power accompanied by deep breathings or pantings. The derivative 'ā vĕ n, assuming a moral significance, presents the idea of nothingness, emptiness, vanity—that which, having no real existence, has also no real worth. The works of idolaters, i. e. their idols, are vanity, 'ā vĕ n, and nought, Isa. 41:29; 66:3. The oracles of the teraphim are 'ā vĕ n, empty words, Zech. 10:2. Unjust and oppressive judicial decisions are also 'ā vĕ n, Isa. 10:1. The frequent association of the word with idols and idolatry indicated that the oft-recurring phrase “workers of iniquity” is merely a synonym for idolaters. To “regard iniquity” in the heart, Ps. 66:18, is, not to cultivate a tendency to wrong doing in general, but to cherish a secret inclination toward idolatry, which is treason against Jehovah. He will not answer the prayer that springs from such a heart. A stubborn disregard of Jehovah's command is 'ā vĕ n, and is as bad as idolatry, 1 Sam. 15:23. From this conception of abstract evil as a vain and empty thing, the word passes into a designation of the concrete accompaniments or consequences of evil; the wicked “bring forth iniquity,” Job 15:35, but God returns it upon them, Ps. 94:23; cf. Job 4:8. It is only a short transition from this thought of the penal consequences of evil to that of pain, sorrow, affliction, the emptiness and desolation of life, caused by the removal of the objects in which the heart had found its joy, Ps. 90:10; Job 5:6.

'āshām *guilt.*

The verb 'āshām or 'āshēm, to incur an obligation or debt, either pecuniary or moral, gives the substantive 'āshām, a debt, trespass, hence guilt, and also the necessity of making restitution for damage that has been done, not willfully, but through ignorance or neglect, Gen. 26:10; Lev. 5:7. Fools make sport of guilt and of the necessity of atoning for it, Prov. 14:9, but God smites those who persist in such conduct, Ps. 68:21(22). This word assumes a technical sense in the levitical law, designating the guilt-offering which, like the sin-offering, was expiatory in its nature. The use of this word in Isa. 53:10, where the innocent servant is said to make his soul an 'āshām for sin, has occasioned considerable controversy. Wellhausen, in the interest of the Grafian hypothesis, asserts that it has not the technical sense of guilt-offering, but only the primary meaning of guilt. This meaning, however, is entirely contrary to the spirit of the whole chapter which conspicuously represents the sufferings of the servant as a ransom, λύτρον, paid to Jehovah for the sinners whose guilt the servant expiates by his voluntary sufferings and death.

B'liyyā'āl *worthlessness.*

This word, commonly transferred into the English form Belial, occurs twenty-seven times in the Old Testament. It seems to be one of the rare instances in which Hebrew tolerates a compound word, being composed of b'li, nothing, and yā'āl, worth. It designates a person or thing whose leading characteristic is

worthlessness. With *ben* it forms an idiomatic phrase, a son of Belial, which the R. V., either in the text or margin, generally renders "base fellow." It characterizes conduct that is mean and despicable, Ps. 41:9; 101:3; thoughts that are base and degrading, Deut. 15:9. In 2 Sam. 22:5; Ps. 18:5, the writer's thought in connecting Belial with "floods" is quite obscure. The A. V. renders it "floods of ungodly men," and the R. V. "floods of ungodliness." The context suggests the idea of mortal terror, and therefore the rendering of De Witt, "the floods of destruction" would seem more appropriate. In the form *Belíap* this word occurs in the New Testament, 2 Cor. 6:15, where, having lost its abstract meaning, it becomes a name of Satan, the prince of the realm of darkness.

Hāvvāh destructive wickedness.

The root-meaning is a gaping mouth, hence a yawning abyss. Usually this word stands for destruction, Ps. 57:11(12); Prov. 19:13. From this meaning it glides into that of wickedness, Pss. 5:9(10), 55:11(12), this being conceived of as destructive and corrupting. Though the word occurs only sixteen times in Hebrew, the LXX. gives it no less than ten different renderings. For a full discussion of the word, see Delitzsch on Ps. 5:10; also Hupfeld.

Hāttā'th sin.

This is the prevailing Hebrew term for sin, and is properly rendered in the LXX. *ἀμαρτία*, and in the Vulg. *peccatum*. From Jud. 20:16 we learn that primarily it denoted the missing of a target or mark. From an ethical point of view it represented a failure to attain the divine standard for human conduct. This might occur through ignorance, Num. 15:28, or through the immaturity of youth, Ps. 25:7. But usually it exhibited a deliberate deviation from the holy will of God. Indeed, *hāttā'th* seldom or never refers to mere errors, but to gross sins that are apparent to all beholders, as were those of the Sodomites, Gen. 18:20, cf. 1 Sam. 2:17; 15:23. In the Mosaic law it became the standing designation of the sin-offering. During the monarchy, when Israel apostatized from Jehovah, *hāttā'th* came to denote the national sin of idolatry, 1 Kgs. 15:26; Jer. 17:1. In Deut. 9:21 the golden calf is termed Israel's *sin*.

'āvel, 'āv'lāh unfairness.

Occurs only twenty times, and in the majority of instances is rendered *ἀδικία* in the LXX. The verb *'āvāl*, to turn around, to be perverse, occurs only twice, Ps. 71:4 and Isa. 26:10, both times in Piel, and meaning to act in a rascally manner. The substantive itself designates that form of moral evil which exhibits itself in unfair transactions, whether in the perversion of justice, Lev. 19:15,35, or in business dealings, Ezek. 28:18. *'āv'lāh*, the feminine form, presents the same general meaning, and differs from the masculine, if at all, in being a little more emphatic. It suggests a perversity of conduct that amounts to actual villainy, Ps. 89:22(23); Mic. 3:10; Hab. 2:12.

'āvōn iniquity.

The A. V., except in a very few instances, renders this word by iniquity. In the LXX. and Vulg. it is rendered by *ἀδικία*, *injustitia*, 73 times, *ἀμαρτία*, *peccatum*, 63 times, and *ἀνομία*, *iniquitas*, 61 times. These renderings give us a partial clue to the radical meaning of the word, which seems to have been a turning or bend-

ing away from righteousness and law. This is confirmed by the verb 'ā vā h, to turn, twist, pervert, from which 'ā vō n seems to be derived, meaning crookedness, perversity, and in an ethical sense, depravity. It conceives of sin as a departure from the normal path of obedience to God's holy will. But this departure involves at once penal consequences, and the thought of these is also included in the word. Cain, having heard the divine sentence pronounced upon him, exclaims, "My 'ā vō n," i. e. sin and punishment, "is greater than I can bear," Gen. 4:13. The frequent phrase "he shall bear his iniquity," spoken in reference to the transgressor of law, points to the same fact, as does also the declaration in Isa. 53:6 that Jehovah made the iniquity of us all to fall on his innocent servant. Cf. 1 Sam. 28:10; Ezek. 14:10. In some instances the additional idea of guilt is presented. "The 'ā vō n of the Amorites is not yet full," Gen. 15:16, and the 'ā vō n of the fathers is visited upon the children to the third and fourth generations, Exod. 20:5. From the ideas of guilt and penalty there is but a step to that of the physical overthrow and ruin which follow as the inevitable consequences of sin and depravity, Gen. 19:15; Prov. 5:22.

'āmāl toil, misery.

From the common meaning of wearisome labor or toil this word passes here and there into a designation of evil, more especially physical, conceived of as a grievous bondage, Deut. 26:7; Ps. 107:12, that has no end, Eccl. 4:8, for man is born to it, Job 5:7, the pride of his short life being only 'āmāl and sorrow, 'ā vñ, Ps. 90:10. The frequency with which 'āmāl and 'ā vñ are conjoined is surprising, Job 4:8; 5:6; 15:35; Ps. 7:4; 10:7; 55:10(11); Isa. 10:1; 59:4; Hab. 1:3; no less surprising is the confusion in the renderings of these words in the common English version.

Pěshā' transgression, felony.

The verb pāshā' means to break off, *dirumpere*; in respect to a sovereign, to sever allegiance by rebellion, as when Israel rebelled against the house of David, 1 Kgs. 12:11, or Edom against Judah, 2 Kgs. 8:20. Chiefly it designated Israel's rebelling against Jehovah's sovereignty, Isa. 1:2; 1 Kgs. 8:50, or, in other words, Israel's breaking of the covenant in their apostasy from Jehovah's service to that of idols. The substantive pěshā' preserves the meaning of the verb, denoting originally a breach of covenant, or revolt from political supremacy, Prov. 28:2. When this revolt was directed against God it usually assumed the form of transgression of his law, bold, wanton disregard of the moral boundaries which he had assigned to his people, Micah 1:5. Pěshā' is sometimes joined with ḥāttā'th for the sake of emphasis, but when the two are contrasted, Ps. 25:7, the former is the stronger, denoting a willful and outrageous opposition to God, springing from a perversion of the will, while the latter denotes rather sins of infirmity springing from ignorance or from a consciousness clouded by passion.

Rā' wicked, evil.

Rā' is used both as an adjective and as a substantive, and occurs far more frequently than any other word in the present group. It is the opposite of tōb h, good, with which it is very often contrasted, e. g., "Speak not to Jacob either good or bad," Gen. 31:24. The renderings of this word are exceedingly various,

and this arises from the remarkable diversity of its applications. It describes anything and everything that is bad, ill-favored, grievous, mischievous, wicked, in short, every form of evil, whether physical or moral. It springs from a root the general meaning of which is to be restless, to be in motion, to break down, to destroy. From an ethical stand-point it looks upon evil as a hurtful and destructive force, ceaselessly opposed to everything that is good whether in human relations or divine.

Rāshā' wicked.

Like the preceding, this word also is in very frequent use. In a physical sense it denoted that which is loose, slack, unstable, and hence metaphorically, that which is lax, dissolute in an ethical sense. As a substantive it occurs almost wholly in the plural form, r'shā'îm, ungodly or wicked men. These are regarded as morally lax, loose, controlled by no principles of truth or righteousness. Having cut themselves loose from God, they have lost all stability of character, and have become "like chaff which the wind driveth away," Ps. 1:4, or like a troubled sea, that cannot rest, Isa. 57:20. From every point of view the r'shā'îm are diametrically opposed to the tsāddîqîm, the righteous, the solid, firm, stable in character and disposition.